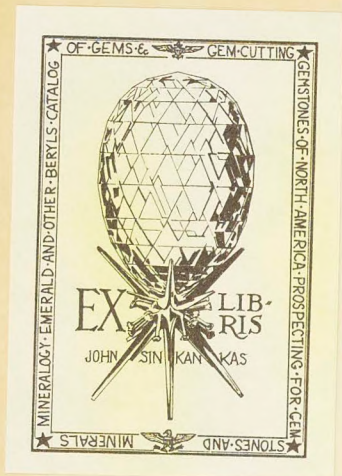
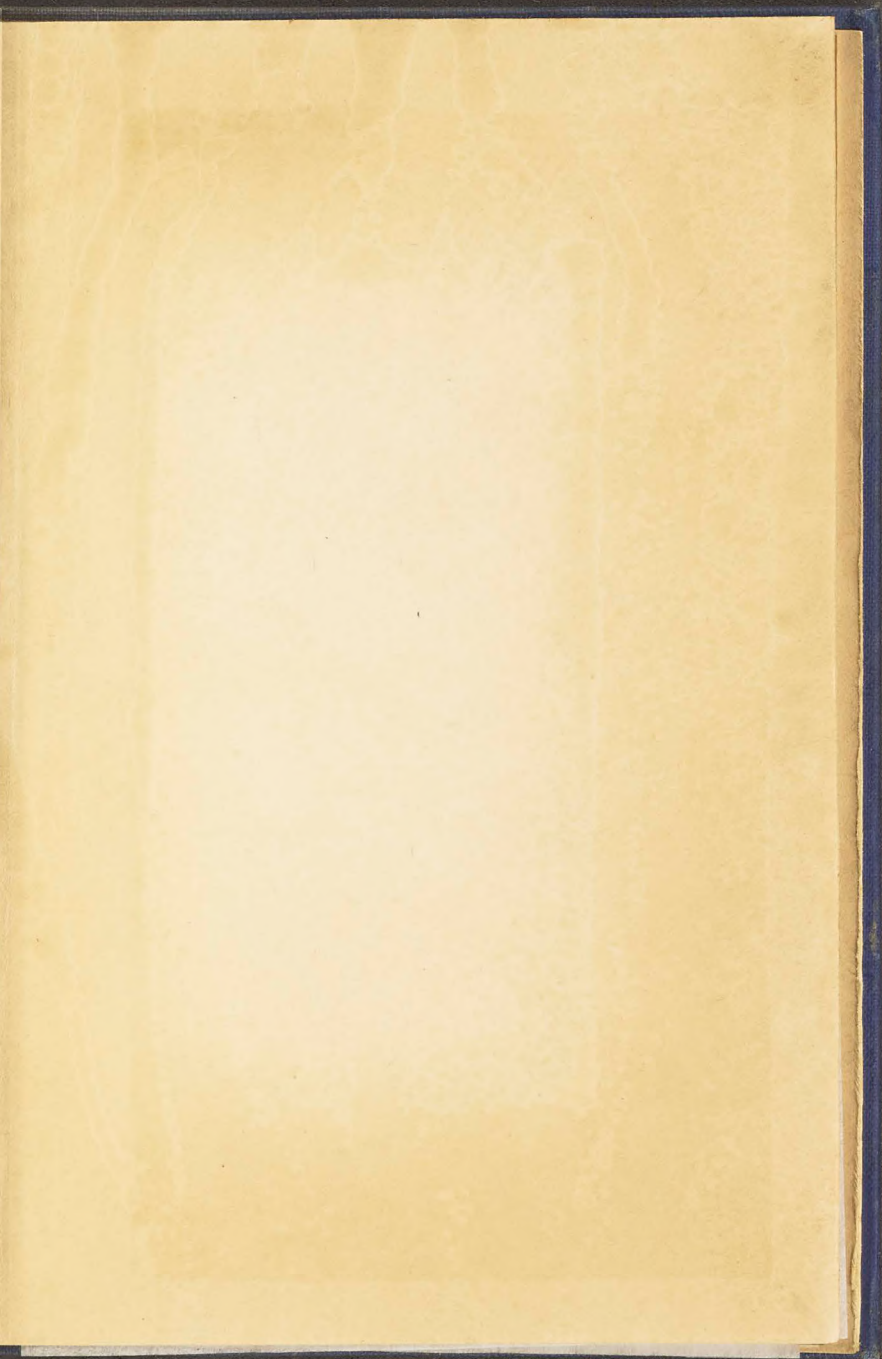


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BOOK HOSPITAL





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John S. Kankas Cdr USN
April 1955

Iade Amuteto

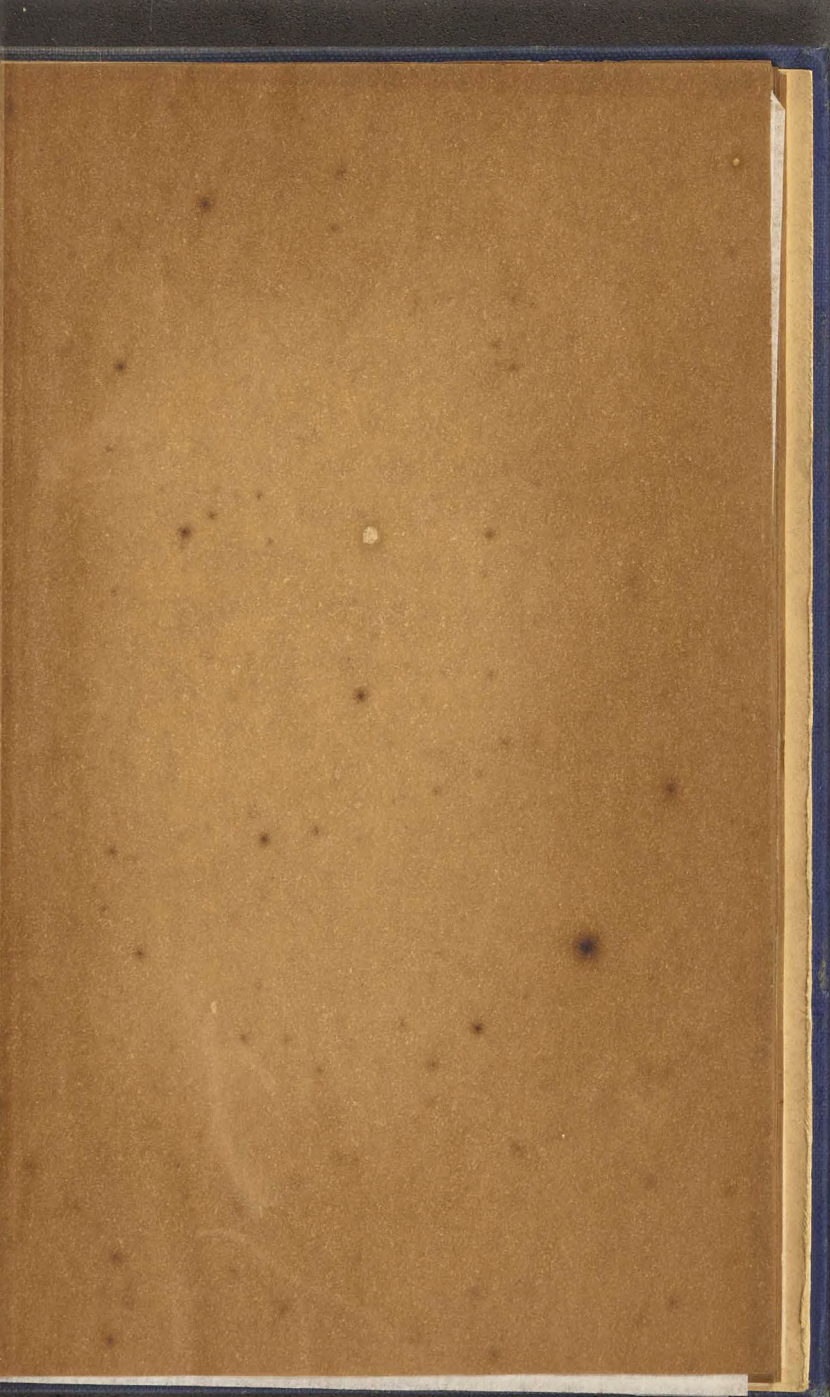


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Jade Amulets

Historical notes with
coloured illustrations
and interpretations of
the most characteristic
forms.

Copyright
Liberty & Co. Ltd Regent St. London/W.1.



LIBERTY & CO. have on view
in their Jewelry Showrooms,
East India House,
218, Regent Street,

a unique selection of Jade Amulets
and Beads of rare colouring and
carving . . . These examples have been
collected in remote localities of China,
and they include some of the finest
and most beautiful specimens seen
in the Western World.

A visit is invited.

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THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN B. HENNING
OF THE CITY OF BOSTON
IN TWO VOLUMES
VOL. I.
BOSTON: PUBLISHED BY
J. B. HENNING, 1847.



JADE is the ideal stone for jewelry, for, in addition to being extremely hard, its fibrous structure renders it the toughest of all the hard stones. The Chinese long ago discovered this, and have always regarded it as the most precious gift the Immortals have given to man. In Jade work, as in porcelain, to them belongs all the honour of having perfected the art in both, and for this reason we have obtained from them the following information on Jade, which we think will be useful to those who take an interest in this most fascinating of minerals.

THE HISTORY OF THE
REIGN OF THE
EMPEROR
OF CHINA
IN THE
SEVENTH
CENTURY
BY
VOLTAIRE
IN TWO VOLUMES
THE SECOND VOLUME
LONDON
PRINTED BY A. MILLAR, IN ST. PAULS CHURCH-YARD
1744



HISTORICAL. Occasionally when excavating in China, oblong pieces of Jade of dark brown colour are found. These were probably worn as jewels, and are the oldest in existence, for who worked them, there are no records to say. Chinese tradition states that when the Immortals formed the earth they rained down these pieces to give it virtue. As they are said to bring long life to the wearer they are worn as amulets by elderly people.

Worked Jade is found in the old tombs of the Chou dynasty, thus being about 3,000 years old. This Jade is a russet brown (page 6) and is believed to have once been white, but has been turned to this colour partially by the decomposition of the corpse with which it was buried, and also by the ingredients of the soil.

Experiments have been made to prove this in Peking, and it was found that white Jade when buried with a dead dog was, after 10 years, slightly discoloured.

THE HISTORY OF THE
LIFE OF
JAMES OGLETHORPE
BY
JOHN STURGES
IN TWO VOLUMES
VOL. II.
LONDON: PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD, 1784.
[The following text is extremely faint and appears to be bleed-through from the reverse side of the page. It is largely illegible but seems to contain a biographical narrative.]



THE pieces of Jade were interred with the corpse in the Chou dynasty for symbolic reasons, as we place wreaths and crosses of flowers on the coffins of our dead. The mouth was also closed with pieces of Jade, which were generally carved in the form of a Cicada.

The Chinese often refer to this Jade as "han Jade," meaning "mouth Jade." This has led to confusion as many Europeans, with little or no knowledge of the language, have concluded that the Jade was worked in the Han dynasty. As the symbolism of the Chou Jade appeals only to the learned, and its colour not being attractive, it is worn almost entirely by the savants and the aristocracy. Good decorative pieces, such as hair ornaments and bracelets, were made in the Sung dynasty, but after, the work declined until the reign of the Emperor Kein-lung. As the name of the Emperor Kang-hsi is always associated with the best porcelain so Kein-lung's influence is responsible for the most beautiful work ever executed in Jade.



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THE Emperor himself seems to have had a preference for the pure white variety, probably because it showed off the delicate low relief carving better than the coloured Jade. Many short verses he composed were carved on small Jade tablets about one inch by two inches, and were given away by him as marks of favour (page 7). On one side the poem was carved in low relief while the reverse was carved to illustrate it. By the Emperor's example this became quite a general practice, and many of these beautiful tablets can be obtained. Any signed by Tsze-Kong, the renowned artist in Jade, are probably the Emperor's own poems, as this great craftsman was employed by him. One of these tablets has been copied and enlarged by a Chinese artist to form a cover for this book. On the back of the book is the Emperor's poem with Tsze-Kong's signature in the left hand bottom corner, while the front shows his design illustrating the poem.



THE following is a literal translation :—

“Magnificent and brilliant as the autumnal chrysanthemums, beautiful and luxuriant as the vernal pines is this Goddess of the Lu-lo, like as the drifting clouds eclipsing the moon, and the rustling winds whirling the snow are her graceful movements and winning manners.”

Decorative Jade temperance badges were also worn at this time to denote that the wearer drank no wine or ate no meat.

...the autumnal circumstances
beautiful and luxuriant as the
vernal ones in the Garden of Eden
in the like as the shifting clouds
around the moon and the soft
and winds whirling the snow and
the graceful movements and
standing manner.

Decorative lady temperance pages
were also seen at this time in Geneva
that the women had no wine or
any other drink.



JADE is divided into two varieties, which differ slightly in their chemical composition, and are known as Jadeite (silicate of sodium and aluminium) and nephrite (silicate of calcium and magnesium). The green of nephrite is usually a grey green or celadon colour. The beautiful bright apple green as well as the lavender colour are only found in Jadeite. The clear pink stone prized next to Jade by the Chinese is sometimes known by Europeans as "pink Jade." It is not Jade, being a pink variety of tourmaline called rubellite.

... and are known as ...
... of sodium and potassium and ...
... The green of ...
... The beautiful bright green as ...
... as the ...
... The clear pink ...
... next to ...
... known as ...
... It is not ...
... called ...
...







COLOUR. Jade is found in different tints of white, green, yellow, red, brown, grey, blue, lavender, and black. Green is the most valuable and should be clear and brilliant; in fact, if a piece of Jade and an emerald were both cut "en cabachon" and placed side by side they should both look alike (page 12). Such Jade is extremely valuable and only found in small pieces, but the nearer it approaches to this standard the greater is its value. Black is generally regarded as a defect. Lavender is rare and prized when occurring with green and white. The Jade worked in Peking is a bright green, with a dense white, and has little brilliancy. That worked in Canton is clearer and of a better quality. As a rule, the designs of the Pekinese craftsmen are curious and interesting, while the designs of the Cantonese are often direct transcripts from nature.


...the most valuable and should be used
and brilliant; in fact it is a mass of glass
and an emerald were both cut "in
"detached" and placed side by side they
would both look alike (page 15). The
jade is extremely valuable and has
been in small pieces but the name is
approaches to the standard; the green is
the color. Black is generally regarded
as a defect. Jadeite is more and more
when occurring with green and white.
The jade which is found in China is a variety
known as "green stone" and has high
value. It is found in China and
also in the region of the Himalayas.
The jade which is found in China and
also in the region of the Himalayas.
The jade which is found in China and
also in the region of the Himalayas.








AMULETS. The working of Jade into amulets calls forth unlimited opportunities for the display of artistic craftsmanship, for an amulet is of considerable value if worked from a piece of Jade of two or three different colours, which are made use of in the design; thus an amulet may represent green lotus leaves on which sits a yellow frog, while the piece is crowned with lotus flowers of a beautiful lavender colour shading off into white. Such an amulet would be known as a "four colour piece." Amulets were worn until a few years ago, and were suspended with a fine silk cord, enriched with seed pearls, from a button on the shoulder. Usually they were given as presents, and with a symbol loving people like the Chinese were of course used to convey pleasant wishes. The following list explains the meaning of some of the usual forms:—


THE HISTORY OF THE
CHINESE EMPEROR
KANGHI.
IN WHICH
IS
CONTAINED
A
TRUE
AND
FAITHFUL
RELATION
OF
THE
MANNERS
AND
CUSTOMS
OF
THAT
EMPEROR.
AND
OF
THE
PROGRESS
OF
HIS
REIGN.
IN
SEVERAL
VOLUMES.
THE
FIRST
VOLUME.
LONDON,
Printed by J. KNEELAND, at the
Sign of the Anchor, in St. Dun-
stons Church-yard, 1704.

AMBOO. This being a brilliant green all the year, means continual prosperity.

AT. By a pun on the Chinese word, this may be understood to mean happiness.

OTTLE GOURD. As the immortal Tieh - Kuai - Si keeps the elixir which cures all complaints in a bottle gourd, the gift of one expresses a wish that the receiver should be free from illness.

AT. An animal said to bring wealth. Two cats when placed head to tail represent the mystic symbol "Ying and Yang." If of two different colours, especially lucky, as the amulet represents the union of opposites, bringing great prosperity and good luck.

ITRON. Owing to the shape, this fruit is sometimes called "Buddha's hand." As a gift, it conveys the wish that the Immortals shall bless the receiver.

STAMBOO. This is a
 common name for the
 common Indian corn.



ST. B. A pun on the Chinese
 word for may be used
 to mean happiness.



STOTTLE GOURD. As the
 name of the plant which
 keeps the skin which
 all contains in a bottle gourd
 and it is expressed a wish that
 the person should be free from illness.



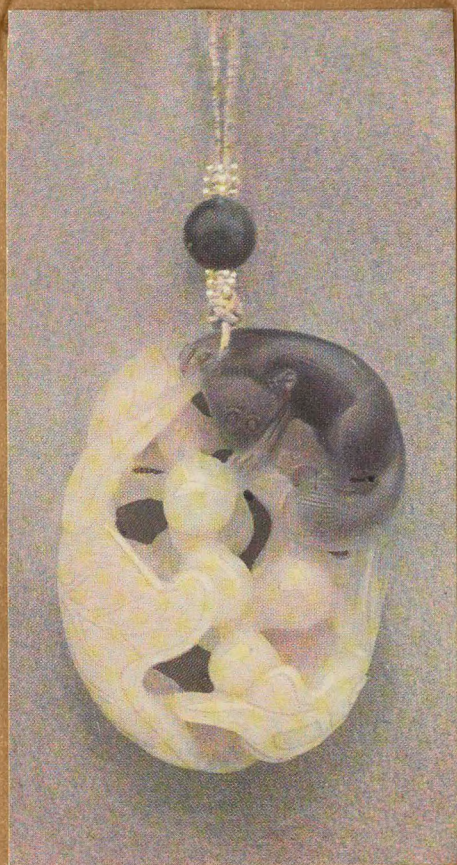
ST. An animal said to have
 death. Two are
 dead head to tail
 the name of the "Ying and Yang"
 of two different colors, especially
 as the smaller represents the
 of opposite, bringing
 and good luck.





ST. Owing to the
 name of this fruit is
 name which is
 with a name of
 the name of the fruit.










HAN. Frog with three legs. Once a beautiful woman, so transformed for having stolen the elixir of life. The ornament is to remind women that they must be punished if they interfere in matters not belonging to them. A favourite form of toy for Chinese children.

RANE. By a pun on the word, it may mean "Long Life."

EER. By a pun on the word, it may mean "honoured success."

ISC WITH PELLETS IN RELIEF. An amulet to keep away evil spirits. An entrance door is often covered with large headed bronze nails for this purpose.

RAGON (page 16). Until the end of the Ming dynasty the dragon was represented somewhat like a salamander, and was the symbol of military authority. When the Manchus seized the throne the dragon became the Imperial emblem and was represented with horns and a ferocious appearance.



UCK. Wishes for a happy marriage. Conjugal fidelity.



ENG HUANG BIRD OR PHOENIX. A mythical

bird somewhat like a pheasant and only seen at the birth of a distinguished person. It is the guardian of virtuous maidens. As a wedding emblem it represents the bride, and the dragon the bridegroom.



UNGUS. Emblem of long life.



REAT BEAR CONSTELLATION. As the spirit

of Life is supposed to dwell in this constellation, it sometimes appears on amulets. The spirit of death dwells in the Southern Cross.



ORSE BEE AND MONKEY. By a pun on the

Chinese words, it may be understood as "quickly become a Duke," thus expressing a wish that the receiver should quickly obtain the honours which he deserves.

WIKI. WIKI for 1 hour
Average (Average) 100%



PHOENIX. A mythical
bird which lives a thousand



and only seen at the birth of a dragon.
It is the guardian of
the wedding. As a wedding
emblem it represents the bride and the
groom in the bedroom.

UNICUS. Emblem of long



GREAT BEAR CONSTEL-



LATION. As the spirit
of life is supposed to dwell
in the constellation, it sometimes
appears on omens. The spirit of death
dwells in the Southern Cross.

KEY. By a key to the



Chinese words it may be
understood as "quickly become a
key" thus expressing a wish that
the house should quickly attain the
prosperity which is desired.



U-I. A sceptre in shape, being an elongated pentagon about 12 inches long and 3 inches wide. The symbol of civic authority.



HING. A piece of metal shaped like a carpenter's square and used as a bell in the temples. By a pun of the word, it may mean "luck."



Y-LIN. The Chinese unicorn, with a body like a water buffalo, head like a dragon and tail like a Pekinese dog. A benevolent animal, having the power to bring sons to any family who desires them.



AGPIE. In China this is called "the Bird of Joy."

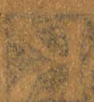


ATAL ANIMALS. The Chinese do not record years in centuries but in "cycles" or periods of sixty years, which are again divided into periods of twelve years, each year being represented by an animal. In correct order these animals are as follows:

THE FIRST. A person who is
a person who is a person
a person who is a person
a person who is a person



THE SECOND. A person who is
a person who is a person
a person who is a person
a person who is a person



THE THIRD. A person who is
a person who is a person
a person who is a person
a person who is a person



THE FOURTH. A person who is
a person who is a person
a person who is a person
a person who is a person



THE FIFTH. A person who is
a person who is a person
a person who is a person
a person who is a person





O. 1, Rat; 2, Ox; 3, Tiger;
4, Rabbit; 5, Dragon;
6, Snake; 7, Horse;
8, Sheep; 9, Monkey; 10, Fowl;
11, Dog; 12, Pig. A Chinaman
born in the sheep year will prefer
that any great events which will affect
him personally should, if possible,
take place in a sheep year. It also
is an influence in the selection of a
wife, for he would run considerable
risk if he married a lady born in the
tiger year. These animals are worn as
amulets, but they are only lucky if worn
by a person born in the year to which
they refer. The year 1919 is the year
of the sheep, and counting backwards
from this you will be able to discover
your lucky animal. It is interesting to
know that the Chinese is the longest
unbroken chronological period on
record, dating from 2637 B.C., and that
the year 1919 is the 56th year of the
76th cycle.

1890 1. Year 2. Day 3. Time
 4. Name 5. Address
 6. City 7. State
 8. Country 9. Post Office
 10. Telephone
 11. Day 12. Year
 13. Time 14. Name
 15. Address 16. City
 17. State 18. Country
 19. Post Office 20. Telephone
 21. Day 22. Year
 23. Time 24. Name
 25. Address 26. City
 27. State 28. Country
 29. Post Office 30. Telephone
 31. Day 32. Year
 33. Time 34. Name
 35. Address 36. City
 37. State 38. Country
 39. Post Office 40. Telephone
 41. Day 42. Year
 43. Time 44. Name
 45. Address 46. City
 47. State 48. Country
 49. Post Office 50. Telephone
 51. Day 52. Year
 53. Time 54. Name
 55. Address 56. City
 57. State 58. Country
 59. Post Office 60. Telephone
 61. Day 62. Year
 63. Time 64. Name
 65. Address 66. City
 67. State 68. Country
 69. Post Office 70. Telephone
 71. Day 72. Year
 73. Time 74. Name
 75. Address 76. City
 77. State 78. Country
 79. Post Office 80. Telephone
 81. Day 82. Year
 83. Time 84. Name
 85. Address 86. City
 87. State 88. Country
 89. Post Office 90. Telephone
 91. Day 92. Year
 93. Time 94. Name
 95. Address 96. City
 97. State 98. Country
 99. Post Office 100. Telephone



PARROT. An emblem of happiness.



PEACHES. The fruit on the tree of life is a peach, which has led to it being looked upon as an emblem of longevity.



PEONY. This flower is the emblem of Fa Na Fo Tsze, and is said to bring wealth.



POMEGRANATE. This fruit contains beautiful seeds, and means "May you have many children."



PRUNUS BLOSSOM. This is the first of all flowers, and is the most welcomed, as it heralds the coming of Spring. A present for a lady.



QUIRREL and FRUIT


(page 17). Referred to by Chinese as "the little foxes which steal the grapes," which might be taken as a quotation from the Songs of Solomon. The Songs of Solomon, however, were probably taken from the Amorites, who in turn took them from the Babylonians. This design was first introduced into China about 2,000 to 3,000 years ago when bronze mirrors were imported from Persia, which were often decorated with this design.




HUNDER CLOUD. Em- blem of benevolence.



WO FISH. Wishes for a happy marriage.


 COIN REL and EXHIBIT
 (The coin is referred to by
 Chinese as "the first coin")
 which stated the year, "which might be
 taken as a question from the Song of
 Solomon. The Song of Solomon
 however, were probably taken from
 the Scriptures, who in turn took them
 from the Babylonians. This design
 was first introduced into China about
 1000 to 1500 years ago when Chinese
 coins were imported from Persia,
 which were often decorated with this
 design.


 HUNDRED CLOUD. Em.
 (The coin is referred to by
 Chinese as "the first coin")


 WHO WISH. Weber for a
 happy marriage.



BEADS. The official string of beads of a Chinese mandarin originated from the Buddhists' rosary, and for this reason it contains 108 beads, representing the 108 saints. The beads are divided by 3 large beads and attached to the string are three smaller strings each of 10 beads, and also a centre plaque and pendant. The beads are worn with the plaque and pendant hanging down the back. It was introduced into China by the Manchus. To break the string is considered the most unlucky thing that could happen to the owner. Small strings consisting of about 75 graduated beads, often converted by Europeans into necklaces, are intended by the Chinese to be used as head ornaments for women.

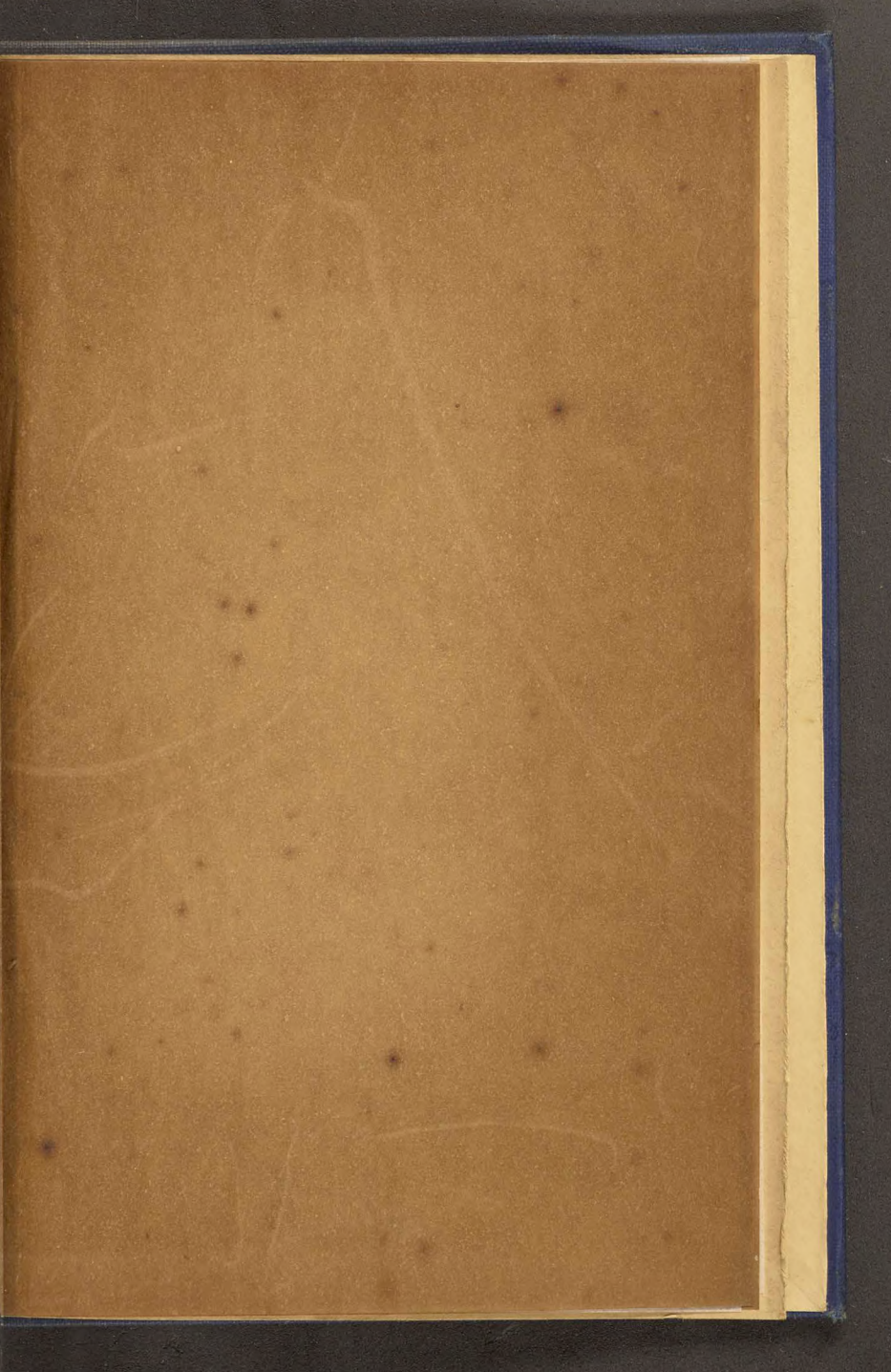
L. W. C. L.

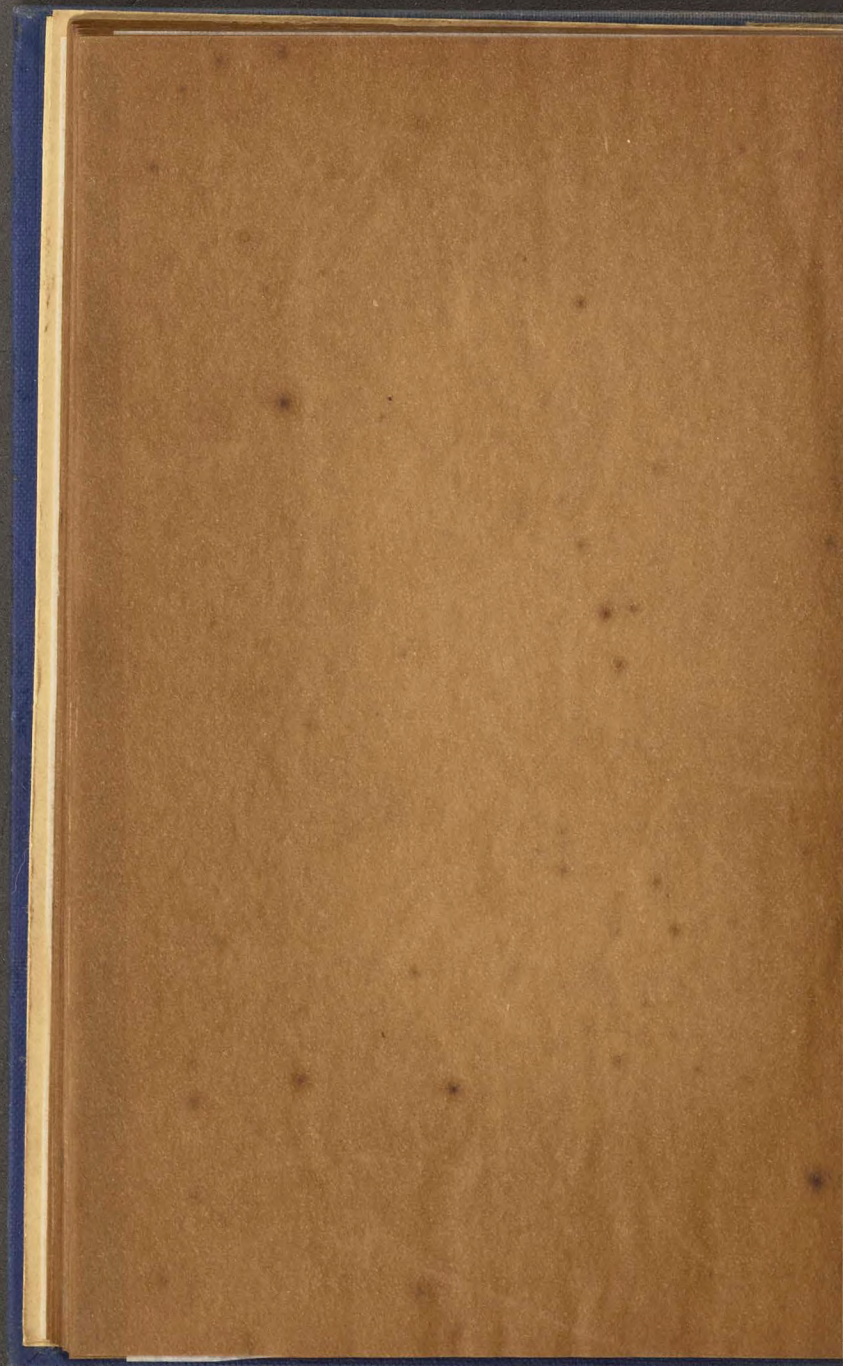
LEADS. The oldest work of
 the Chinese, and for this reason
 the beads are divided by
 the nature. The beads are divided by
 large beads and attached to the string
 and three smaller strings each of 15
 beads, and also a cross plate and
 beads. The beads are worn with the
 plates and beads hanging down the
 back. It was introduced into China by
 the Marquis. To break the string is
 considered the most unlucky thing that
 could happen to the wearer. Small
 strings consisting of about 75 graduated
 beads, often covered by European
 wire, are intended by the
 Chinese to be used as head ornaments
 for women.

L. W. C. L.

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Regent St., London
and Paris

LIBRARY & CO
Rector St. London
and Paris





Handwritten title or signature at the top of the page, possibly reading "L'Amour de Dieu".

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Jade Amulet

紫曜秋菊華蕊香
松髻鬢帶子若輕雲
之蔽月飄飄兮若冰
風之迴雪

子圖



